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ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW

ISSUED BY THE

:: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

FOREWORD

To Ours who are Directors of Sodalities of Our Lady in English-speaking houses

REVEREND AND DEAR FATHERS,

P. C.

THIS is the first number of the *English Edition of "Acies Ordinata"*, the little review for Ours who are Directors of the Sodality of Our Lady. Its English dress is the partial adoption of a suggestion, made in 1922, that a Sodality publication be issued at Rome for the whole Society, not in Latin, but in the leading modern languages. It is offered to you in the belief that the vernacular has many advantages in a review of this sort. Tired and busy men generally do not feel inclined to read Latin, no matter how familiar they may be with it. Articles and letters can appear as they were written, without the distortion which is so hard to avoid in translation. Likewise, the reader may more easily adopt any thoughts which appeal to him. The fitness of beginning with English will be readily perceived when we reflect that English is the language of one-third of all the houses of the Society.

This new publication is another evidence of the earnest desire of our Very Reverend Father General to help the Sodalities to take their rightful place in the Church as a great apostolic force. As you know, the Sodalists under the care of the Society number many thousands, and there are millions in Sodalities aggregated to the Prima Primaria. Could we but bring them to be zealous for their own salvation and perfection, and to labor, according to their state in life, for the salvation and perfection of others, what great good we would do! It depends upon the Directors in great part, if the Sodalities ranged under the standard of Our Lady, are to be in truth "*an army in battle array*". When, in 1922, the question was asked throughout the Society. "What do the Sodalities need most?", the usual answer was: "*Good Directors!*"

Many factors enter into the preparation of a Director and aid him when he is at his post. One of these is a good review. Lawyers, physicians, engineers – all professional men, in fact – have their reviews; and the Director of a Sodality has a task as hard as any of them.

What such a review should contain, is well indicated by Very Rev. Father General in his letter, reprinted here, which outlined the scope of the Central Secretariate for the Sodalities. It should treat of the true notion of the Sodality, its rules and principles; it must throw light on doubts and difficulties which arise in direction; and lastly, it should publish such accounts of the activities of Sodalities as may be of practical interest and profit to all.

We, the Editors, will do our best to make this review what it ought to be, but we are also painfully aware of our own limitations. What weighs upon us is not the mere duty

of issuing a certain number of pages every month, but it is the *problem of interesting and of really helping the great body of Directors.* The problem is too difficult for us alone. That is why we most earnestly beg all of you who are experienced in direction, to *cooperate with us.* Your intimate contact with the Sodalities and the very real difficulties which you have encountered in their management, have caused many of you to form good, practical ideas concerning them. Here, in this little review, which is yours, you may expose them in articles or letters, just as you wish. Tell your experiences in these pages; they will serve as beacons for the rest of us! Propound your theories and defend them, if need be, and thus help us to clear the way for complete conformity of ideas and methods amongst us, which is the very feature in our direction that will make the Sodalities an efficient army for God.

Numbers of our young men, now in their studies, realize that the day will soon be at hand, when they must direct Sodalities, and they wish to be as well prepared as possible. Give them the fruits of your experience in these columns! Though very commonplace to you, they will be interesting and profitable to them.

Some of you, possibly, have just begun the work of direction without as much preparation as you would wish. Surely, there must be some charitable veterans who began with the same equipment, and who will be glad to help. This little review is open to both classes, so that you may beg aid or give it, according to your situation. It may take time and labor to cooperate with us, but, at least, you will have a permanent record of your thoughts and experiences which will always be available for reference. Moreover, your readers will not be English-speaking Jesuits only, because the Latin Edition of "*Acies Ordinata*" will continue, and anything notable received for the English Edition, will appear in the other also. We, on our part, will be most grateful for your help and favor, and such services will also, we feel sure, be richly rewarded by Our Blessed Lady.

Yours in Domino,

LAWRENCE E. O'KEEFFE, S. J.
Editor of the English Edition of "Acies Ordinata"

The English Edition

1. The English Edition will be sent to all our houses in English-speaking Provinces, as well as to each Director there.

2. It is destined for Ours only; thus we shall be able to treat matters with considerable freedom. Nevertheless, Ours may make use of what it contains, in direction, writing, etc.

3. No subscription price is fixed; but we shall be grateful for alms offered by our houses or Sodalities, to pay the expenses of the review and of the Secretariate.

As the aims of the English edition of "Acies Ordinata" are the same as those of its Latin original, it may please our readers to have this translation of the letter in which Very Rev. Father General announced the establishment of the Central Secretariate for the Sodalities of Our Lady, and recommended to the good-will and favor of Ours ***"the little periodical which it will publish".***

A Letter of Our Very Reverend Father General

to Superiors and Directors of the Sodalities Of Our Lady

REVEREND FATHERS IN CHRIST,

P. C.

Immediately after the Congress of Sodality Directors held in 1922, I showed in my letter of the 16th of July of the same year, addressed to the Provincials, how much all of us should have at heart that the Sodalities of Our Lady be fostered more and more. There too, I announced that a central and international Secretariate would be established at Rome to nourish and promote with all befitting diligence, the life and vigor of the Sodalities. The matter having been thoroughly weighed with the Provincials, and some difficulties overcome, now at last, through the goodness of God, it has been possible to institute that general office, and I have placed Father Adalbert Bangha of the Province of Hungary at its head.

And so today, in communicating this news to all of you, Reverend Fathers, and especially to the Directors of all our Sodalities, I am filled with uncommon hope and joy. For the Sodality of Our Lady is one of those works which from almost the very beginning of the Society, have been, and still are, especially its own, — works which in our own day, can contribute very much to the glory of God, the honor of the Church, and the salvation of souls. On the other hand, the institution

of such a secretariate has long been desired; and we have reason to hope that through it, not a little good will result to the Sodalities and to their Directors.

For although it has no jurisdiction over individual Sodalities, nevertheless, as happens in other federations of societies, such an institution is usually an abundant source of new life and vigor, and a common bond of unity and mutual friendship. Through it, new sap is infused into such groups as are languishing; while in those that flourish besides boughs which are already blooming, new branches are also propagated which bear still richer fruits.

The business therefore of our central Secretariate, as its very name indicates, will be to confirm in their good beginnings, to foster and help our own Sodalities first, and then others also, if any of them wish to avail themselves of its aid; to be a center of information to which the Sodalities can recur if any difficulties or doubts arise about their government or their activity; to be a bond of union and mutual help, by which both the Directors and (through them) the individual families of Our Lady may be more closely united; and finally, by publishing everywhere what is being well done in divers places, to spread a more intimate knowledge of the individual Sodalities and stimulate all to a noble rivalry.

The better to attain these ends, the Secretariate, besides using correspondence, will publish periodicals and other booklets, by which the nature and the true idea of the Sodality may become better known.

* * *

But I very earnestly desire that the General Secretariate and such regional or national Sodality Secretariates as may be established in individual Provinces or regions, should not aim at what excites the wonder of men by outward show and glitter; but rather that they should look to promoting the genuine spirit of the Sodalities and their interior vigor (using external means also, of course). For we should always have this before our eyes, that our Sodalities ought to be trained bodies, carefully chosen from the best Catholics, and such as animated with a supernatural and apostolic spirit, will work with us according to their rank and condition, for that greater and more universal good, which our Holy Father Ignatius always had before his mind's eye in everything that he began in the divine service and in labor for the salvation of souls.

So I very earnestly beg and exhort you all, Reverend Fathers, to consult about your work in a brotherly spirit with this Central Secretariate, and that you on your side, will also aid it, especially by doing cheerfully whatever may be asked or proposed by the little periodical which it will publish. Hence, to prove our devotion to the Blessed Mother of God, and the love with which we gladly guard this admirable patrimony handed down to us by our forefathers, let us apply ourselves earnestly to this task: that our Sodalities may flourish throughout the whole world, and be to other Sodalities which are directed by priests outside the Society, an example to be imitated; and that where they have fallen from their ancient splendor, they may be made to shine again as they did in the beginning.

May the most Blessed Virgin, to whom all our Sodalities are devoted and consecrated, and her loving Son, bless all the labors we have undertaken or shall yet undertake in this excellent field of action.

The servant of all of you in Christ,

WLODIMIR LEDOCHOWSKI,
General of the Society of Jesus

Rome, Jan. 25, 1924.

THE SODALIST'S INTRODUCTION

TO THE APOSTOLATE

The Sodality of Our Lady strives to bring its members not only to personal holiness but to participation in the Apostolate. This is clear from Pontifical Documents and from the Rules of the Sodality itself. Experience too proves that Sodalists have never had anything more at heart than to make themselves pleasing to the Blessed Virgin by apostolic works as well as by virtues. The History of the Sodality is full of illustrious examples not only of personal piety, but also of zeal for souls and devotion in the defense of the Church.

The necessity of this apostolic fervor was never more urgent than today. The welfare of the Sodality depends upon it. It is a powerful stimulant to piety, and strengthens the loyalty of the Sodalists to the Church. Besides, unless Sodalists can be made active, the Sodality will lose the esteem of all energetic Catholics.

Moreover, the special conditions of our times make the need of the Lay Apostolate quite manifest. So many trials beset the Church, so many snares are set for immortal souls, priests are so few, and their access to all classes is so difficult, that without the intervention of the laity, it will be impossible to avert many dangers from souls

and evils from the Church, and to gain many advantages for the Kingdom of Christ.

The Sovereign Pontiffs themselves have over and over again inculcated the necessity of the Lay Apostolate. Thus, e. g., His Holiness, *Pope Pius XI*, in his first Encyclical, "*Ubi arcano Dei*", of Dec. 23, 1922, wrote to the Bishops:

"Recall to the minds of all faithful Christians that they most deserve to be hailed as '*a chosen generation a royal priesthood, a holy nation, a purchased people*' (1 Pet. 2, 9), when they work diligently, in public and private, under the leadership of yourselves and your clergy, to spread and deepen the knowledge and love of Christ."

Now who should follow this invitation of the Chief Pastor of Christendom more eagerly than the Sodalists of Mary? Must not every good Director seriously strive to kindle zeal for souls in the hearts of his Sodalists and to lead them prudently to apostolic work?

Considerations

which the Director may propose to his Sodalists in animating them for the Lay Apostolate:

1. Considerations regarding God:

By our very nature and creation, we are all called upon to glorify God. But God is glorified by men's knowledge and love of Him, and His glory is the greater, the larger the number of those who know and love Him, the more perfect their love and knowledge, and the greater the number of the saved. Hence we best comply with our duty of glorifying God, when we save souls.

Again, we owe the same service to God out of *gratitude* for the many stupendous favors He has done us, the benefits of creation, of redemption, of sanctification, vocation to the true faith, the Church and the Sodality, for the forgiveness of numberless sins, for the gift of the Holy Eucharist and so many Holy Communions, for the great benefit of the institution of the Church and the hope of eternal salvation.

We owe the same service to God out of *love for Christ, Our King*, who seeks soldiers and cooperators for Himself and invites us to labor with Him for the conquest of all hearts; out of *love for Christ suffering*, lest His precious blood should be shed in vain for so many hundreds and thousands of men; out of *love for Christ who promises eternal rewards*, which we should seem to despise, should we neglect to reveal them to others also. If you love God, save souls!

2. Considerations with regard to ourselves.

The Apostolate strengthens us in faith and in the virtues. While we teach, we learn. While we impel others to a good life, we are ourselves impelled to the same goal.

Charity is Our Lord's chief precept.

In the Apostolate, we exercise it in the highest degree, and thus we gain great merit for ourselves and prepare a bright crown for heaven. How easy the judgment will be for the man who has saved others from final condemnation! How sweet will be your entry into heaven, if you be surrounded by those whom you freed from eternal death! How gratefully Christ will embrace the good and faithful servant through whom the living jewels of souls most dear to Him have been set forever in His royal crown!

Finally, even in this life, the Apostolate is a source of the sweetest joy. What is more consoling than to bind up wounds, to wipe away tears, lead the erring to the light, and bring back prodigals to their Father's house? What is nobler than to be a militant knight of the Church, the spouse of Christ? What is sweeter than to see prostrate at the feet of Christ those whom you brought out of the mire of sin?

3. Considerations with regard to our neighbor:

See how many are born *in idolatry and paganism!* How many never even hear the name of Jesus in their whole lives, and yet, "there is no other name under heaven, given to men, whereby we must be saved." (Acts, 4. 12). How many break the natural law, owing to the evil examples and superstitions which have surrounded them from infancy! How terribly they will accuse us on the day of judgment, if we shall have refused to bring them the gift of faith, which we ourselves enjoyed!

How many are born outside the fold of the Church *in heresy and schism*, and imbued from their youth with errors, prejudices and hatred of Catholic truth! They never confess, are never absolved, never are strengthened by the body of Christ, nor fortified against temptations, never invoke the Mother of Mercy, never come to the full light of Christ, nor to the use of the means of salvation entrusted to the Church. And yet, how many of them would gladly embrace the truth, if it were once properly presented to them!

How great is the number, even among Catholics, who while they are still children, are corrupted in irreligious families and schools!

How many are born of Liberals, Masons, Socialists, etc., or even of parents who are utterly depraved!

What a deplorable education these poor children receive! How quickly they are perverted by bad companions! Look at the youths infected by atheism and given up to the sins of the flesh! How horrible is the story which statistics tell us of criminality among young and old, and which we see confirmed every day in our large cities! How sad is that apostasy from the Church and the faith of so many working-men who have become possessed of Socialistic ideas. What a sad spectacle that, of so many newspapers and books, theatres, chairs of universities, organizations of youth and of working-men, legislatures and governments — in many places, enemies of Christ — as if Lucifer were lord and master of the world! How many dangers to faith and morals threaten souls on all sides, owing to these conditions!

And the final result of all this on the day of Judgment... Many will perish unless *you* run to their assistance. The world is like a voracious whirlpool sucking down thousands in its terrible vortex every day. Will you then sit idly on the bank, untouched by mercy? Will you not spring forward to rescue those who are perishing in the death-dealing waters? How can you calmly enjoy your ease and not stretch forth a hand to save from death as many as possible. Listen to St. Augustine's terrible indictment: "*You condemn eternally as many men as you do not save, when you have the power.*"

4. Considerations from the honor of the Church.

It is an honor to the Church, to have many faithful helpers and through them beget to the Gospel as many devoted sons as possible.

It is an honor to the Church, to have the true religion flourish, her temples filled, her Sacraments frequented, her holydays observed, her priests worthy of their high calling, her religious orders and all the faithful, chaste, pious, and docile.

It is an honor to the Church, if Catholic institutions and movements prosper, if Christian schools, and the home and foreign missions, the spiritual exercises, the diffusion of Catholic literature, and works of charity, increase in strength and efficacy.

On the contrary, it is a disgrace, if Catholics take no interest in the Church, her rights and honor; if they neglect her precepts, the Apostolate and religious and charitable works; if the devil rules in many things.

It is a dishonor, if the emissaries of Satan work better and more diligently than the Soldiers of the Cross; if sin and error are more eagerly propagated than truth and virtue; if the Church's enemies are more active in damning souls than we are in saving them.

5. Considerations from the fewness of the laborers.

In many regions, priests and religious are very few in number, both absolutely speaking and relatively to the increased needs and dangers of our times. Hence the imperative need of lay auxiliaries.

Besides, the laity can gain access to many places and men, that are utterly out of reach of the priest. So deep is the distrust of priests that the only one who can get in touch with many persons is the lay-apostle. Often the latter's example does more than the efforts and exhortations of a priest.

Again, there are apostolic works which of their very nature are better suited to laymen than to priests. Such are certain works of charity and education — sports, theatricals, and diversions — political, social and financial affairs, newspapers, literary work, etc. Laymen, too, are usually better fitted for the defense of the rights of the Church before courts and legislatures.

Lastly, the apostolic work of priests themselves will not only be lightened, but also rendered sweeter and more effective, since they will be sustained by the whole family of faithful souls. While responsibility rests chiefly on the priest, yet no thoughtful layman can fail to see that since Christ is *his* King also, the interests of Christ in souls must be *his* also, and hence he cannot remain indifferent and inactive while zealous priests are overwhelmed with labor.

Principles to be observed in exercising the Apostolate.

1. The Lay Apostolate must always *be subordinate to the hierarchy* of the Church. It is merely subsidiary. Laymen must not seek to govern the Church.

2. To be effective, it must have its *objectives accurately defined* and must follow such *definite ways and methods* as may be indicated by the circumstances of times, places, and men, and by the counsels and experience of the more prudent. Hardly any good will come, if every beginner deems himself free to engage in the work in a haphazard way. The Apostolate is an art. Its

rules must be learned and skill in its practice must be acquired, if it is to be fruitful.

3. No one should be sent into the field, until he has first laid a solid, *spiritual foundation*, for no one can give what he himself lacks. There will be no pure intention nor spirit of sacrifice, no constancy in adversity or perseverance, unless solid virtue has been already acquired ; and without them, there can be no serious and enduring Apostolate.

4. Our Apostolate should *not be merely negative.* We must not be content to oppose the bad ; we must build up positive good. For example, it is not enough to condemn bad books, unless we make good ones available. It is not sufficient to vanquish the Church's enemies or expose errors. We must foster religion positively.

5. Our work in the Apostolate, must be accompanied by a healthy *optimism and a certain degree of pessimism.* If tempted to discouragement, we must look on the bright side of the picture ; if tempted to over-confidence or self-satisfaction, we must remind ourselves, that in spite of all that may have been accomplished, there is still much to do.

Division of the Lay Apostolate

1. *As to the manner of dedicating oneself to it.*

There are lay-apostles who *on occasion*, engage in some apostolic work with more or less zeal, but whose primary occupation is secular — for example, a lawyer, who is normally occupied with professional matters, but visits the sick or the poor, or teaches catechism in spare time. Then there are what we may call *vocational* or professional apostles, whose primary occupation is to help in the care of souls and in other Church affairs — for instance, directors of Catholic athletic clubs, scout-masters, secretaries of charitable societies, editors of newspapers and reviews, salaried catechists, etc.

While the latter way is more perfect in itself, it is clear that the Sodalists, as such, can not be more than occasional workers.

2. As for the works undertaken in the Lay Apostolate, they may be such as either aid the priest *directly* in his sacerdotal labors for souls, or which tend *indirectly* to fostering or defending the interests of religion. Both kinds of work are of great importance. Of the former, the following examples may be mentioned : decorating the church, care of altar linen and vestments, helping with the singing and the music, ushering at church functions, marshalling processions, distributing parish bulletins or invitations to parochial events, acting on parish councils and committees, census-taking, helping in the construction of churches and schools, aiding in the foundation of new parishes. The latter class may include works of charity and education, religious propaganda, social welfare, watching over legislation, international movements, and various efforts for the temporal prosperity of home and foreign missions.

What help can the Sodality give towards the realization of such a program?

1. In the first place, all these good works cannot be undertaken by the Sodality as such, Many of them are outside its limits, while others are being carried on by other Catholic associations instituted for the purpose ; and the Sodality should not trespass on their territory.

2. Nevertheless, the Sodality should have all these good works in mind so as to propose the broadest aims to its members, give them a comprehensive view of the good that can be done, and urge each to choose some of these opportunities for the exercise of zeal.

3. Some of these works should be chosen by the Sodality as a body, and the members should be instructed in regard to them and encouraged to take part in them. Those should be selected which are very closely connected with the religious life, such as teaching catechism, worship of the Blessed Sacrament, promotion of retreats, aid to Missions, spread of good reading, etc.

4. Should the Sodality enter upon certain good works which are already being carried on in the same town or parish, or by some other Catholic body, the Sodality must beware of even appearing to wish to impede the other organization or to enter into competition with it ; but should come to a friendly understanding whereby the activities of the two may be carried on without conflict.

The solution of that difficulty will usually be reached as follows :

a) Let the Sodality fit its members to give good service along the lines desired, and then permit them to enter and work in the other organization.

b) Let the Sodality undertake as its own such good works as are either unattempted or wholly neglected by others.

(To be continued).

The Holy Year of Jubilee

With the opening of the Holy Door in the four great basilicas of Rome, on Christmas Eve, the Holy Year of Jubilee began for the City and the world. The celebration of this jubilee should be very dear to the Sodalists of Mary, since they ought to be glad to promote everything which helps to exalt religion and please the Sovereign Pontiff.

Unfortunately, circumstances make it impossible for us to hold our International Sodality Congress this year. In place of it, however, Rev. Father General has made known that he would like to see a number of Sodality pilgrimages, especially of men, come to Rome during the Holy Year, and he has notified the Rev. Fathers Provincial that under certain conditions they may permit some Directors to accompany the pilgrims. We of the Central Secretariate of the Sodalities of Our Lady, will be very glad to help the pilgrims and their Directors to the utmost of our abilities, although we are forbidden to assume any obligation in temporal affairs (e. g. securing lodgings) (1). For the larger pilgrimages, the Prima Primaria Sodality will very willingly arrange a solemn reception in the Church of St. Ignatius.

Purpose of pilgrimages. — There is certainly no need of a long dissertation to prove that such a pilgrimage, besides being an agreeable experience, will, if rightly made, help much to *increase faith and the religious spirit.* It was for this end, that almost from the time of the Apostles, Christians have come as pilgrims to Rome, and there are very remarkable examples in the lives of the Saints and of distinguished Catholics, even of recent times, which show that pilgrimages like this were often the beginning of a renewal of religious fervor.

It is difficult for anyone who visits these holy places, not to be moved to the depths of his soul, as he venerates the sacred remains of St. Peter or St. Paul, or as he stands in the vast Flavian amphitheater, where so many won the martyr's crown, or passes through the dark galleries of the Catacombs, mute witnesses to the Apostolicity of our faith. The memory of his pilgrimage to Rome usually remains with the Christian to the end of his life, and continually affords new impulses to faith and devotion. Add to this, that the gathering of so many of the faithful about their Common Father, is a consolation to the Supreme Pontiff, and a splendid evidence of the unity of the faithful throughout the whole Catholic world. Hence it is that we do an excellent religious work, when we promote pilgrimages of Sodalists to Rome,

Again, this pilgrimage will be both pleasant and useful for Sodalists for the following reasons: First, they will be able to visit the largest and most *ancient sanctuaries of the Blessed Virgin,* such as the Basilica of St. Mary Major's, the old Church of St. Mary in the Forum, the Minerva, Our Lady of Perpetual Help, the Chapel of Our Lady "della Strada", etc. Secondly, they can visit the *Church of the first Sodality*, the Prima Primaria. Finally, many who are devoted to our Order, will welcome the opportunity of visiting the *Holy places of the Society*, which is the mother of the Sodality; for example, the Church, sepulchre and rooms of St. Ignatius. the sepulchres and rooms of St. Aloysius, St. Stanislaus, St. John Berchmans, etc.

How is the purpose of the pilgrimage to be obtained ?

To obtain the full benefit of the pilgrimage, it will be necessary to prepare the pilgrims well, so that they will know the *significance and importance of the places they visit.* The Director of the Sodality, therefore, whose Sodalists wish to visit Rome, should instruct them beforehand as to the importance of Rome in history and art but especially in religion. He should also insist very much on the *spirit* in which the different places are to be visited, and point out the *most important things* to be seen there. Good books on the matter will easily be found and public libraries will be only too glad to provide them (1).

Sodalists ought to be warned not to rely much on the common guide-books of Rome, such as Baedeker's, Tani's, etc., because they are often silent on points of interest to Catholics, or even show positive prejudices, and they usually abound in praises of all that is pagan or worldly. It is really a great pity that many, even Catholics, have no other guide in seeing the City except such books, and thus lose a great deal of the edification and instruction which they would otherwise receive.

One of the most important things to impress on the Sodalists is that they should not regard their coming trip to Rome as a mere sight-seeing tour, but rather seriously determine, long before the voyage begins, to make it first and foremost a religious pilgrimage, and aim at preparing themselves for an increase in devotion. Let them also determine to be a cause of edification to others, both on the journey and in the Eternal City. Thus, for example, when they enter a church, let the first action be a short prayer and visit to the Blessed Sacrament. Many unbelievers and non-Catholics visit these churches every day out of curiosity only, and if they find that Catholics do not treat them as sacred, they will not be greatly edified. (The same is true of

(1) As we ourselves cannot attend to these material affairs, a secular, well known to us and employed in our Secretariate, has offered himself for the work. He will be glad to undertake to procure board and lodging (for from 30 to 80 lire per day, according to the quality desired) and to arrange other matters of the sort. Letters may be sent directly to him, addressed as follows; Dr. F. Wuelfingen, Via S. Nicola da Tolentino 8, Roma 30.

(1) The fullest, and perhaps most interesting guide-book for English-speaking persons, is Pilgrim Walks in Rome, by Fr. P. J. *Chandlery*, S. J., Manresa Press, Roehampton. A briefer one is The Pilgrim's Guide to Rome, by *Laumonier & Munich*, Burns, Oates & Washbourne, London; used by the Catholic Association. A priest of the Congregation of the Sacred Heart of Jesus has published a pilgrim's guide book in Rome. Interesting matter will also be found in Marion Crawford's "Ave Roma Immortalis". We will gladly send albums, showing views of Rome, which might be useful in promoting pilgrimages The price, 10 to 20 lire, postage pre paid, is less than that usually charged.

the Catacombs). True pilgrims also wish to go to Confession in St. Peter's and receive Holy Communion in the principal sanctuaries. Those who can, should strive to gain the Indulgence of the Jubilee. For this end, pilgrims must visit the four principal basilicas, St. Peter's, St. Paul's-without-the-walls, St. John Lateran, and St. Mary Major's once a dav for ten days (1).

Of course, all the Sodalists will not be able to go on this pilgrimage. But even those who must stay at home, will do well to journey to Rome in spirit, and it will be good for them to hear something about the Holy City. Hence the Director will do well, if he can, to secure for them some lectures on Rome and the Holy Year.

(1) Special confessors, " penitentiaries ", can reduce the number of days to *three*, if there be good reason therefor. The General Secretary of the Central Committee of the Holy Year also has special faculties to dispense from the ordinary conditions.

PRACTICAL QUESTIONS

Instruction of Candidates. How should the Instructor of Candidates discharge his duty?

The office of Instructor of Candidates is almost as important as that of Prefect. The person usually selected for it is a Sodalist who has already been Assistant or Prefect, or at least is one of the most experienced Sodalists — a person who is not only spiritual and well up in the rules and customs of the Sodality, but able as well to explain them in an agreeable way; so that while he instructs, he also fills the Candidate with enthusiasm for the Sodality.

He should assemble the Candidates and aspirants at a certain time, say a half an hour before each meeting, and explain to them the end, nature, and advantages of the Sodality, as well as its customs and devotions. This is to be done in a familiar fashion, without rhetoric or pedantry. Candidates and aspirants should also be encouraged to ask questions and propose their doubts.

One point above all, which the Instructor should clearly explain to the Candidates and aspirants, especially in colleges, is that entrance into the Sodality is not for a year or two, but *for life;* that it would be better not to enter than to break faith with the Blessed Virgin; that it is not necessary for anyone to become a Sodalist, but that it is emphatically necessary that he who becomes one, should be fully determined to persevere as such to the end of his days. The Instructor must also question the Candidates on all that he has told them, so that he may see if they have understood everything aright.

The Instructor not only teaches, but his vote is of great weight in the consultations for admission of new members. No one is better able than he to know the Candidates and pass judgment upon them.

As the Prefect also has a very important share in the admission of Candidates, it is very desirable that he should be present sometimes during the instructions, and therefore the Instructor ought sometimes to invite him. In the same way, the Director should keep an eye on this instruction for the double purpose of seeing that it is carried on properly and of encouraging both Candidates and Instructor.

The promise against joining secret societies. From the time that Pius IX and Leo XIII renewed the condemnations of certain secret societies, it became customary in many Sodalities, for the members to promise solemnly never to join such societies. Some Sodality Manuals insert the promise in the formula of consecration (1).

We are asked about the origin and opportuneness of this clause.

As for its origin, all we know is that Fr. Anderledy mentions its introduction in some places (Mullan, 320). Certainly, the rules in effect today say nothing about it, and there is no such clause added to the two acts of consecration set forth in Rule 27. So it must be left to the prudence of the Director to determine in view of the circumstances in which his Sodality is placed, whether to continue its use or simply to employ the ordinary formulas.

" Pensioned " or Superannuated Sodalists. To complete our former article on this subject, it may be well to add what the Holy See prescribed about it. It can be found in the Privileges of the Sodality, 25 and 27 (Mullan 2019, 2021).

" 25. The Director of a Sodality erected primarily for youths may admit into it grown men and fathers of families. The same holds in similar cases for other Sodalities, even of women. *A good reason, however is requisite.* This will more easily exist if on changing his state of life — for example, by marriage — one wishes to continue in the Sodality, *and there is no other Sodality of Our Lady suitable to him in that place* ". (Pius X, 10 May, 1910).

So, without just cause, and especially where there are other Sodalities for men, it is not permissible to keep adults in a College Sodality (2). And therefore:

" 27. A Sodalist who is absent for a year or more from the place of his Sodality and settles in another place from which he cannot attend the meetings, is — to gain the Indulgences — obliged to enter a Sodality suitable to his circumstances, in the place of his new residence, unless the Director of this Sodality refuses, or there is some other legitimitate impediment, as to which the Director of his former Sodality shall be the judge ". Pius X, 19 May, 1910).

This regulation was incorporated in Rule 47 of the Sodality, but it must be noted that it was made by the Holy See as, at least, a condition for gaining the indulgences.

(1) For example some formulas of consecration have the following clause:

" Humbly submissive to the orders of our Holy Father the Pope, I pledge myself before God and before men, never to have any connection with the Masonic sects or with other societies condemned by the Church, and and to oppose them with all my strength. So help me God ".

(2) It will be remembered by our readers that on the Continent, the majority of our college students are *young boys.*

NEWS

Austria — A meeting of Ours who are Sodality Directors in Vienna, was called in October by Rev. Fr. Provincial.

The matter for discussion was set forth by Fr. Joseph *Finster*.

He first showed the *statistics* of our Vienna Sodalities.

Without counting 80 children's Sodalities, there are in Vienna, *307 Sodalities of Our Lady*, almost half of which are for grown men and youths. There are at least 4 Sodalities in each district of the city; but in one, there are more than 40. Ours direct almost a sixth of the total number (over 50), nearly half of which are for men. They are located in 9 districts.

The principal difficulties described by Fr. Finster were as follows:

1. Lack of proper government, especially in the admission of new Sodalists.
2. Too many devotions, instead of religious formation.
3. Too much attention to amusements.
4. Clashes with other associations which many think more necessary than the Sodality.
5. Too little influence exercised by Ours in inter-Sodality meetings held in the city.
6. Lack of the true idea of the Sodality among non-Jesuit directors.
7. Ours being too much taken up with children's Sodalities.
8. Restriction of Sodality life to the formalities of meetings, and the lack of meetings and works outside the precincts of the church; also failure to cooperate with parochial organizations.
9. Excessive praise of the Sodality, as the only organization capable of remedying all evils.

The *discussion* was then begun, the two points proposed being: Ist, how the Director should settle upon some definite end, and then follow it up methodically; and 2d, how Ours should cooperate with all the Sodalities of the city in order to gain the ends which are of such great importance today and in Vienna especially (for example, the securing of the rights of the Church in the School question, the proper observance of Sunday, the suppression of indecency in dress, etc.).

As appears from the Province Letters, the meeting and discussion bore good fruit.

Persecution of the Sodalities in Jugoslavia — The Sodality in Croatia and Slovenia has been in a very promising condition. This has been known for some time to the minister of the government at Belgrade, who hates everything Catholic. So at the instigation of certain anti-Catholic newspapers, he has lately put a ban on Sodalities or " other secret and anti-cultural societies „ among students. — Persecution is a sign of worth and internal strength: but it is also a subject of sorrow and affliction.

Let us pray and request our Sodalists throughout the world to pray for their persecuted brethren. But at the same time, let us learn how necessary it is that works of charity and piety should not be our only aim in the Sodality, but that we should strive to give such a spiritual formation and such ideals to the Sodalists as will effectively impel them to enter into other activities of Catholic life, social and public, — for example, that of Catholic newspapers capable of directing public opinion. Otherwise, what we build up today, the enemies of the Church will easily destroy tomorrow. As Pope Pius X very justly said to Canon Ardant: " In vain will you build churches, preach missions and found schools ; all your good works, all your efforts will be destroyed if you cannot at the same time wield the defensive and offensive weapons of a press that is Catholic, loyal and sincere „ (1).

Zurich, Switzerland — A Congress of Major Officers of the Sodality was held in Zurich, November 10-14. A new and very useful idea.

About 200 Major officers from Sodalities of men and women, attended.

It was determined to form a General Council, to be composed of seven delegates, chosen from all the Sodalities of the city. The following topics were discussed: Nov. 10, the place of the Sodality in pastoral work; Nov. 11, on the manner of conducting meetings and managing Sections; Nov. 13, on the duties of the Officers; Nov. 14. on Sodalities for umarried women; Nov. 15, on Sodalities for grown men and young men.

It is to be noted that the Bishops of Switzerland had appointed a priest to act as Secretary of all the Sodalities of Our Lady in Switzerland.

(1) The following is the full text in the exact words of the great Pontiff:

" Ah! la stampa, non si comprende ancora l'importanza. Nè i fedeli, nè il clero vi si dedicano come dovrebbero. I vecchi dicono talvolta che è un'opera nuova e che una volta si salvavano le anime senza occuparsi di giornali. Una volta! Una volta! Ma queste teste piccine non riflettono che una volta il veleno della cattiva stampa non s'era sparso dovunque, e che, per conseguenza, il contravveleno dei buoni giornali non era ugualmente necessario. Non si tratta di una volta. Non siamo più di una volta: siamo dell'oggi. Ebbene è un fatto che oggi il popolo cristiano è ingannato, avvelenato, perduto dai giornali empi. *Invano fabbricherete chiese, predicherete missioni, fonderete scuole;* tutte le vostre buone opere, tutti i vostri sforzi saranno distrutti se non saprete al tempo stesso maneggiare l'arma difensiva e offensiva della stampa cattolica, leale e sincera „ (In N. 1, Bollettino mensile dell'Opera Nazionale per la Buona Stampa, Jan. 31, 1916).

Translation:

" Ah, the press! Its importance is not yet understood. Neither the faithful nor the clergy give it the attention they should. The old sometimes say that it is a new work and that in the past souls were saved without troubling oneself about newspapers. In the past! In the past! But these short-sighted people do not consider that in the past the poison of the bad press was not spread everywhere, and that, in consequence, the antidote of good newspapers was not equally necessary. The question is not about the past. We are not living in the past: we are living today. Very well, then. It is a fact that today the Christian people is deceived, poisoned and corrupted by impious newspapers. In vain will you build churches, preach missions, found schools: all your good works, all your efforts will be destroyed, if you cannot at the same time wield the defensive and offensive weapons of a press, t at is Catholic, loyal and sincere „.

OVER THE TELEPHONE

The Address of Our Secretariate is no longer Via degli Astalli, but *Via S. Nicola da Tolentino 8 Roma 30* — the same as that of Rev. Fr. General. We request therefore that everything intended for it be sent here: letters, articles, money, etc.

Two Latin Supplements to " *Acies Ordinata* " have been issued.

No. 1, as our readers will remember, is " *Catechismus Parvus Congregationis Marianae* " (of which an English translation has also been made), and No. 2, which was sent out with the last number of the " *Acies Ordinata* ", is a reprint of the Common Rules of the Sodality. Copies are for sale at the following prices in Italian lire, postage included: Single copies, 1 lira; 10 copies, 8 lire; 100 copies, 70 lire. All may be sold *to externs.*

Questions.

N. I. asks *what is the subscription price of Acies Ordinata ?*

There is no fixed charge, but we very gratefully accept *alms* to defray our expenses which are very considerable. We have hardly been able to pay the sixth part of our expenses with the offerings received to date. Nevertheless we have not been willing to establish any subscription price, for fear of overburdening those who have very little money. We trust that our Blessed Lady will send us the necessary alms in due time.

As for *new indulgences for the Sodality*, this is scarcely the right time to ask for them. The Sodality already has very rich ones and we should try to make more use of what we have before asking more.

Your Reverence would like to have a full list of the *Saints of the Sodality.* We make known your desire here, in the hope that some of our history-lovers may reply.

Although a Sodality is not aggregated to the Prima Primaria, it can be a true Sodality of our Blessed Lady, and its Director may receive our Review. But what can stand in the way of that Sodality's aggregation?

J. C. I certainly agree with you that it is astonishing that any one should consider our Sodality as nothing more than a preparation for entrance into a Third Order. Let the Sodality be developed better and then it will afford all the advantages which are usually found in Third Orders?

O. K. Your Reverence is entirely right in saying that we should insist more upon our Sodalists making *mental prayer.* That form of prayer is recommended by the Rules and is the foundation of almost all truly spiritual life, and, consequently, the basis also of the Apostolate. We shall treat of this matter more fully in our next issue.

Sodalities help parochial organization.

The Superior of one of our Residences in a large city writes:

A new feature of our Sodalities of our Lady is, that, according to the advice given by the " *Acies Ordinata* ", we are beginning to use them in urging parish organization, assigning individuals to definite blocks of houses and streets. Indeed in the last (Sodality) Congress, which was held on the 6th of July of this year, we began to instruct the delegates of all the Sodalities in this country on the subject of parochial organization, so that they could go to parish priests and offer themselves to begin and carry on this organization. We are very grateful to His Paternity for the review, " *Acies Ordinata.* " Now we have solid direction in Sodality matters... This year, through our national secretariate, we wish to begin a regular correspondence with the Directors of all the Sodalities so as to help them in their administrative work ".

The Editor is very thankful indeed, and rejoices, not so much in those words of praise, as in the fact that he sees some of the hints proposed in " *Acies Ordinata* ", reduced to practice.

NEW BOOKS

Historique de la Congrégation de Notre-Dame de Québec. 1571-1903., a pamphlet of 31 pp.

It is a brief sketch of the history of this Sodality taken from manuscript notes left by Father Felix Martin.

Les Cahiers Notre-Dame. *Aux Congréganistes de la Sainte Vierge. Hommes et Jeunes Gens.* Revue trimestrielle. Réd. et Admin.: 37, rue de Venise, Reims. Les 4 numéros, France: 5 fr., Etranger: 6 fr. Le numéro: 1 fr. 50.

On the Feast of the Immaculate Conception, there appeared the first number of a French periodical to be devoted entirely to the interests of Sodalities of Our Lady for men and youths.

From the time when the Sodalities of Our Lady in France began to share the calumnies and persecution of the Society, that is to say, about 1830, they were almost entirely confined to educational institutions carried on under religious auspices. Nevertheless owing to the efforts of Ours, new zeal has been awakened in souls devoted to Mary, and if the persecution now threatened does not turn everything upside down, a great revival of Sodalities may be confidently looked for in France. Up to the present, there was need, therefore, of a periodical, however small, which would devote itself especially to Sodalities for men, not only in France but also in Belgium and Canada. The welcome accorded to the new Sodality quarterly, can easily be judged from the fact that while the first number was still in the press, the editors were compelled to treble the number of pages.

Some of the articles in the first number were written by externs, while the rest are from the pens of Fathers Debout, Badet, Villaret, de la Chaise, and others. Success to them!

Walter Strasser, S. J.: **Kirche und Marienverehrung.** (Vortage fur Marianische Kongregationen, herausgegeben von Georg Harrasser, S. J., Heft 7). Marianischer Verlag, Innsbruck, pp. 100.

This little book, published for the use of Directors and especially for preparing talks to the Sodality, shows that devotion to Mary has always flourished in the Church, notwithstanding the opposition of heretics.

In the first chapter, the author speaks of the beginnings of Christian life: the Gospel of St. Luke, the Acts, the Apologists, the Catacombs, Origen, the Gregories, the Marian poets of the fourth century, St. Ambrose, the veneration of the Blessed Virgin in the fifth century, and the early churches dedicated to Mary.

The second chapter covers the time from the Council of Ephesus to the Reformation. The third cover sthe errors of modern times from the first Protestants down to the Modernists. The fourth describes the splendid manifestations of devotion to Mary in the nineteenth and twentieth centuries. Last of all, comes the refutation of objections made by certain Catholics of our days.

The book is not a collection of panegyrics, but a treasure-house of historical facts which will prove very useful to Directors.

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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